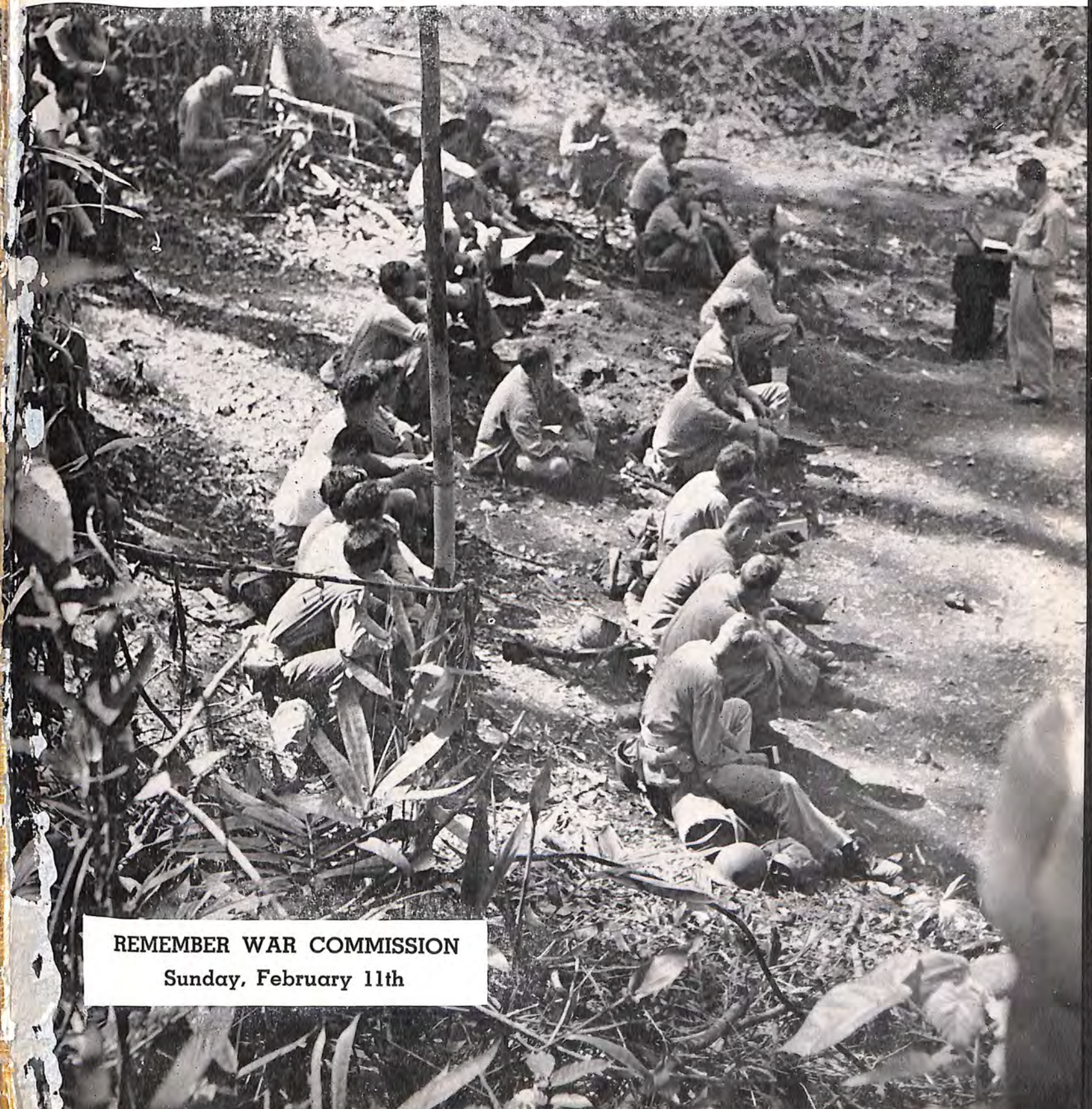
The Church News

Diocese of Pennsylvania

Vol. XXXIV No. 5 PHILADELPHIA, PA. FEBRUARY, 1945



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Sunday, February 11th

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Style P. 43

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—*Poor Richard*

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SUNDAY SERVICES: 9 A. M., Holy Communion; 11 A. M., Morning Prayer and Address; 4 P. M., Evening Prayer and Sermon.

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★

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Contributions for the maintenance and enrichment of the services and special pecuniary gifts for the extension of the Cathedral, will be gratefully received. Checks should be drawn to the "CATHEDRAL CHURCH OF CHRIST, L. B. Runk, Treasurer," and sent to Mr. Runk at 1400 Morris Building, 1421 Chestnut Street, Philadelphia.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA. Published monthly during October, November, December, January, February, March, April, May-June by The Protestant Episcopal Church in the Diocese of Pennsylvania. Subscription price $1.00 per year. Entered as second-class matter July 6, 1939, at the Post Office at Philadelphia, Pa., under the Act of March 3, 1879.

The Church News

OBJECT *1. To promote Unity of Diocesan Life by disseminating news of the Diocese, its institutions, parishes and missions, and by printing letters and pastorals by the Bishop from time to time. 2. To promote the Missionary and Benevolent Work of the Diocese by publishing reports and appeals, and by recording current news and events.*

Vol. XXXIV **FEBRUARY, 1945** **No. 5**

A Just and Durable Peace

We Ourselves Will Make or Break It

An address to the Young People's Fellowship of St. John the Evangelist Church, Lansdowne, Pennsylvania, delivered by Freas B. Snyder, November 5, 1944

"A Just and Durable Peace" is a phrase which slips easily from the lips of a people such as we are, who have a great facility and fondness for slogans and shibboleths. Too often it is thoughtlessly repeated without consideration of its true meaning. When we hear it said in the pulpit, or the chancel, where the rector speaks from his heart, we gather a different conception of it.

It is hard to discuss until we know what it means, and it is useless to discuss it until we know something of its cost, and we are willing to pay that cost. This is not necessarily a utilitarian view, for there are many costs which cannot be reckoned in money, and which are much harder to pay.

None of you can remember it, but we almost had that kind of a peace after the first World War, in the proposed League of Nations, but Senator Lodge was unwilling to pay the price by yielding a little of the Senatorial prerogative, and President Wilson was unwilling to pay the price of delegating to others a little of the authority and the credit he loved so dearly and hugged so close.

• •

"Just?" To whom? To minorities surely, to the down-trodden and under-privileged certainly, and to people we like without question, but also to men and women of power and authority, wealth and ability, who have played their full part in making our country great, and keeping it secure. Even the realistic Russians are staggered by the industrial marvel of a peace-loving Republic, in less than two years' time, converted its productive capacity to a war-time output beyond all belief. We must be just to people like that, who, because of the brilliance of their performances, and the prominence of their positions, are shining marks for the criticism of the demagogue. Such people are entitled to recognition, appreciation and confidence for the miracle they have wrought. Their advice is valuable. It should be heard. Their experience is priceless. It should be used.

"Just," also, to people we do not like, as well as to those we do. It may be that our dislike is founded on ignorance, and that if we knew them better we would think more of them. Surely none of us would exclude from the operation of a just peace any group of people just because we did not happen to like them.

• •

"Durable," we think of as lasting, enduring, permanent. That is not its only meaning. It means also "touch," "hard," "rough," "harsh," "insensible," and we cannot have that kind of a peace, and expect it to last. This speaker is no advocate of a soft peace. The hardened, unrepentant criminals who want an armistice just long enough to prepare again to fight for world power must be punished and restrained. But when we subject sixty million people to the kind of peace Secretary Morgenthau has proposed, an agricultured Germany, broken into small farms, and requiring at least one-third of its people to migrate, spreading the infection of hatred and resentment, it may be a durable, but it will not be an abiding peace.

Shall we look to the leaders of the governments? There is great hope in the frequent meetings of our President and the Prime Minister of England, and the Commissar of the Soviet Union, and the Generalissimo of the Chinese Republic. It is not for us to be discouraged because they are not always in full agreement and accord. They are strong, competent, thoughtful men, accustomed to the exercise of authority, and such do not bend easily to the opinions of others. Each represents a different viewpoint and different interests, which he is pledged to protect. Each, however, is capable of yielding something he desires, to make an even greater contribution to the general good. A ship makes headway, not because wind and tide are in its favor, but because, by the set of the sails and the angle of its rudder, it converts opposing forces into power for its own use. From the opposition of these strong, clear-thinking, brilliant men, there will be generated a power which will bring them, and their countries surely to the right destination. This would not be possible if they were but a gathering of "yes men" who left the council table to go forward with their own plans, regardless of their effect upon the other nations of the world.

Shall we look to the Chancelleries of the world? There is much hope, too, in such gatherings as the Monetary Conference at Bretton Woods, and the diplomatic gathering at Dumbarton Oaks. Of course, full accord was not attained, but the delegates found the things on which they could agree, and they limited the areas of their disagreement, and that is progress.

Shall we look to the economic side, as well as the diplomatic? There is no peace in which either is ignored. At the peace table, the most grandiose plan may be formulated in full agreement, but it is paper work only unless it is put into effect by a people who can attain a decent standard of living by their own efforts, and that means free moving trade, profitable enterprise, full, steady employment, decent working conditions, and opportunities for rest, recreation, education and advancement.

Or perhaps we should look to the churches? It should be an encouragement to all of us who acknowledge our allegiance to the Church of Christ, that the churches are vocal in this day. They are, properly, demanding a voice in the peace. They have subdued for the time their sectarian differences, and Protestant, Catholic and Jew have joined to make definite plans for peace. The Federal Council of the Churches of Christ in America has, after much thought, prayer and debate, put forward its Six Pillars of Peace.

William Temple, 98th Archbishop of Canterbury and Primate of all England, spiritual leader of 40,000,000 Anglicans, and late head of the World Council of Churches, representing 350 million Protestant Christians, went home to his God within the last fortnight, but he left a record far ahead of his time as the world's leading exponent of Christian social reconstruction. He has set forth six propositions for a Christian society which may well stand with the Six Pillars of Peace in support of the Temple of the Living God. They are these:

"Every child should find itself a member of a family housed with decency and dignity.

"Every child should have an opportunity for education up to maturity.

"Every citizen should have sufficient income to make a home, and bring up his children properly.

"Every worker should have a voice in the conduct of the business or industry in which he works.

"Every citizen should have sufficient leisure, two days rest in seven, and an annual holiday with pay.

"Every citizen should be guaranteed freedom of worship, speech, assembly and association."

Yes, to government, to diplomacy, to business, to religion; we must look to them all for the valuable contributions they can make to a peace plan which is designed to last. But when they are all finished, it will still be only a blueprint of a just and enduring peace, if it is that. We cannot live in a blueprint; no wheel in a blueprint ever turned; no joyful bells ever pealed forth from a campanile on a blueprint. It must be implemented to action by people, millions of people, plain people, principally young people. It must be made to work by you, and millions like you, or it will live briefly and die promptly, as the stuff that dreams are made of. Recently, a little Lansdowne lad whose father was a Hebrew, came home to his mother, a Gentile, and asked, "Mother, what is a sheeney? The boys and girls at school wouldn't play with me because, they said, I was a sheeney." The daughter of an Episcopal clergyman was recently ostracized by her college mates because she insisted that a young Jewess should be accepted and treated as a human being instead of as a member of another and a different race. In a fashionable Philadelphia suburb, a Christian family was threatened and villified by their stylish neighbors because they gave shelter to a young Americanized Japanese girl who had come here to study. These incidents, multiplied by thousands, yes, by the millions, are the threat to a just and abiding peace.

If we cannot live in peace and amity with the family next door, regardless of race, or creed, or color, then the whole structure is undermined. Nations are only collections of individuals.

If we would find a just and abiding peace (and personally I like "abiding" better than "durable" because it stems from words we use to interpret Jesus) we cannot look alone to rulers, diplomats, economists, business men, priests of the Church. We must look deep within our own hearts.

THE REV. LEONARD B. RASSMUSON
New Rector of the Church of the Atonement. He assumed his duties January 1st.

IN THE DIOCESE

Mrs. William Payne Roberts, who with Bishop Roberts is residing in Philadelphia, was appointed by the National Executive Board of the Women's Auxiliary to serve as Chairman of the Committee on Personnel.

—

The Altar Guild of St. Mark's Church, Frankford, received a bequest of $300 under the will of Miss Beulah Newbold Markle.

—

The Church School of Huntingdon Valley Chapel, Meadowbrook, Pa., gave $10.00 to the Living Church Nursery Shelter in England.

—

St. James's Church, Prospect Park, was consecrated by Bishop Hart on the First Sunday after the Epiphany.

—

Patients presented a new flag for outdoor display at the Home for Consumptives at Chestnut Hill during the Christmas season. A formal flag raising ceremony was conducted by officers of an American Legion Post in the presence of the Chaplain, the Rev. Thomas Burgess, and the Superintendent of the City Mission, the Rev. James M. Collins.

The Church Farm School was bequeathed $25,000 for the endowment of scholarships under the will of Mr. William Jay Turner, who died on December 2nd.

The Chestnut Hill Auxiliary of the Seamen's Church Institute, for the 25th consecutive year, provided Christmas dinner at the Institute for 150 merchant seamen on shore between jobs and away from their own homes.

Mrs. Stanley Rogers, of St. Paul's Church, Chestnut Hill, is Chairman of the Commission on Christian Education of the Province of Washington.

The Philadelphia Church Historical Society has recently published a Miniature History of the Episcopal Church, written by the Rev. Walter H. Stowe.

Dean Evans, of The Philadelphia Divinity School, attended a conference for Seminary Deans at the College of Preachers in Washington, where he reported on the Theological Sunday Offering and the joint advertising program of all the Seminaries of the Church.

An unusual wedding was solemnized in Trinity Church, Swarthmore, on January 7th, when Miss Pin Pin T'An, a faculty member at Swarthmore College, and Dr. Ch'ing Tung Liu, for six years a surgeon in the Chinese army, were united in marriage.

The Rev. Philip Broburg, Rector of the Church of St. Bartholomew, Wissinoming, celebrated the 30th anniversary of his ordination to the priesthood on December 17th. He has two sons preparing for the priesthood.

The Bishop Taitt Memorial Window, pictured on THE CHURCH NEWS cover in October was dedicated in St. Paul's Church, Chester, on Sunday, January 7th, by Bishop Hart.

PRE-LENTEN CONFERENCE

Bishop Hart will hold his Pre-Lenten Conference for the Clergy in St. Luke's Church, 5411 Germantown Avenue, on Thursday, February 8th. Holy Communion at 10:00 o'clock, followed by addresses by Fr. Whittemore and Bishop Hart. Luncheon will be served by the women of St. Luke's Church.

Bishop Hart's Message

Soon you will be asked to contribute towards the expenses of the National Army and Navy Commission and of our own Diocesan War Commission. Both Bishop Sherrill, Chairman, and Dr. Henry Washburn, Secretary of our Army and Navy Commission, were placed by the editors of *The Witness* on their 1944 Honor Roll for distinguished service. Bishop Sherrill, in addition to his taxing duties as diocesan, has made time to lead in this great work simply because he wants to help our chaplains do the best job possible. Bishop Hobson, when asked to come to Philadelphia and tell us of what he saw at the front on his recent trip to France, replied, "I'll make the time to come because I want to do everything possible to help the chaplains." Abundant evidence is available from the chaplains themselves as to the support given to them by our Commission. Help your rector to spread the information. Our people will gladly respond when they know the facts.

* * *

"Nine percent of our communicant strength for Confirmation." Some of our congregations have set this as their minimum goal for 1945. How many would you have to secure for confirmation to reach this goal? Your clergyman must be the judge of whom he will present. I do not want any pressure whatever exerted to have people presented hastily for confirmation. We might well follow the ordination service and have the bishop ask the clergyman who presents the candidates for confirmation, "Have you examined them and do you consider them *ready* and desirous to be confirmed?" In other words, under the leadership of the vestry or the men's club or some other group, the congregation might bring one hundred people to the rector for confirmation instruction and the rector might decide to present only fifty of them for confirmation. Do not misunderstand him if he so acts. He will present the others at a later time. The first step is to make sure that you bring to your rector the candidates for confirmation.

* * *

Lent offers a real opportunity this year. A chaplain writes from the Pacific: "If the returning veteran goes to church, he will want to know two things:

"1. Does the clergyman have anything to say and does he mean what he says?

"2. Are the congregations sacrificially enthusiastic?"

This comment stresses the necessity of our emphasizing the corporate value of Lent. The test of a well-kept Lent is not the number of extra services attended but the effort made to increase the vitality and growth of the fellowship. If your parish has a communicant strength of four hundred, are you deeply concerned if only three hundred are active workers and regular worshippers? Are you doing anything to reach the inactive one hundred? Do you pray for them? If the corporate value of Lent is emphasized, the world-wide Christian fellowship will prove itself to be the "one ground of hope for the coming days."

Oliver J. Hart

WASHINGTON'S BIRTHDAY COMMUNION

Plans are made for the annual Corporate Communion of men and boys at 8 A. M. February 22nd in Holy Trinity Church, Philadelphia. Bishop Hart will celebrate. The breakfast following will be at the Hotel Stephen Girard, and will be addressed by Robert T. McCracken, the new Chancellor of our Diocese.

ENDOWMENT OF THE EPISCOPATE

Gifts amounting to $43,841.21 have increased the Fund for the Endowment of the Episcopate to approximately $139,000. About $20,000 of this represents the thank offering presented in memory of Bishop Taitt. Plans are to be formulated in February for fixing a definite goal for the endowment to reach. It is felt that that goal should be about ten times what we now have attained.

Lenten Services In Downtown Churches

ST. STEPHEN'S CHURCH

Tenth Street above Chestnut
BROTHERHOOD OF ST. ANDREW
Daily Noon-day Lenten Services
"Where Lenten Noon-Day Services Began"
12:30 o'clock — closing at 12:55 precisely
—Preachers—

Ash Wednesday, Feb. 14—The Rt. Rev. Oliver J. Hart, D.D., Bishop of Pennsylvania.

Thursday, Feb. 15—The Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem.

Friday, Feb. 16—The Rev. John Robbins Hart, Ph.D., Rector, Washington Mem. Chapel, Valley Forge.

Saturday, Feb. 17—The Rev. James C. Gilbert, Chaplain, Brotherhood of St. Andrew; Rector, St. James, Kingsessing.

Feb. 19-23—The Rev. Michael Coleman, D.D., Acting Vicar, All Hallows, London, during the blitz.

Saturday, Feb. 24—The Rev. Thos. A. Meryweather, Associate Rector, St. Luke and the Epiphany.

Feb. 26 - March 2—The Very Rev. Kirk B. O'Ferrall, D.D., Dean, St. Paul's Cathedral, Detroit, Mich.

March 3—The Rev. Ralph E. Coonrad, Vicar, St. John Baptist, Germantown.

March 5 - 9 — The Rev. Philip J. Steinmetz, S.T.D., St. Paul, Elkins Park.

Saturday, March 10—The Rev. Robert H. Tabb, Rector, Church of the Crucifixion, Philadelphia.

March 12-16—The Very Rev. N. R. High Moor, D.D., Dean, Trinity Cathedral, Pittsburgh, Pa.

Saturday, March 17—The Rev. William N. Parker, Rector, Church of the Epiphany, Sherwood.

March 19-23—The Very Rev. Chester B. Emerson, D.D., Dean, Trinity Cathedral, Cleveland, Ohio.

Saturday, March 24—The Rev. John P. McGarvey, Vicar, St. Ambrose Church, Philadelphia.

March 25-28—The Very Rev. Frederick M. Adams, Dean, Trinity Cathedral, Trenton, N. J.

Good Friday, March 29—The Rt. Rev. Oliver J. Hart, D.D., Bishop of Pennsylvania.

Saturday, March 30—The Rev. Alfred W. Price, D.D., Rector, St. Stephens.

LENTEN SERVICES AT HOLY TRINITY

Holy Communion—Monday through Friday at 12:15 P. M. (on Thursdays a service of intercession at 12 noon).

Evening Prayer—Monday, Tuesday, Thursday and Friday, at 5:20 P.M.

Choral Evensong, Wednesday, 5:15 to 6:00 P. M., with guest preachers. Subject, "The Christian Doctrine of God." Feb. 14, "God and Myself," Dr. Salmon; Feb. 28, "God and the Nation," the Rev. Leicester C. Lewis, S.T.D.; March 7, "God and Race," the Rev. John K. Shryock; March 14, "God and Economics," the Rev. J. H. A. Bomberger; March 21, "God and the Church," the Rev. Frank W. Bonynge; March 28, "God's Victory Through Sacrifice."

On Ash Wednesday, Feb. 14, there will be a service of Holy Communion at 8 A. M., as well as at 12:15 P. M.

Maundy Thursday, March 29—Holy Communion at 8 P. M., in addition to the regular services listed above.

Good Friday, March 30—Litany and Penitential Psalms, 9:15 A. M.; Children's Service (in Parish House), 10 A. M.; the Three Hours' Service, 12 Noon.

Easter Day, April 1—Holy Communion, 8, 9:30 and 11 A. M.; Evening Prayer, 4:30 P. M.

ST. MARK'S CHURCH

Locust St. between 16th and 17th

LENT, 1945

Sundays — Holy Eucharist, 8, 9. Matins, 10:30. Solemn High Eucharist and Sermon, 11. Evensong and Instruction, 4 P. M.

Week-days—Holy Eucharist, 7 (except Saturday), 7:45, 12:10; Holy Days and Thursdays, 9:30. Matins, 7.30. Address, 12:35, Monday through Friday. Evensong, 5:30 P. M., Fridays, 5 P. M.

Wednesday—Stations of the Cross, 8 P. M.

Friday—Litany Sermon, 5:15 P. M.

Holy Week — Monday, Tuesday, Wednesday — Matins, 7:30; Holy Eucharist, 7, 7:45, 9:30 and 12:10. Address, 12:35. Evensong, 5:30 P. M.

Maundy Thursday — Matins, 7:30. Holy Eucharist, 7.45. Solemn High Eucharist, Procession to Altar of Repose, 9:30. Address, 12:35. Evensong, 5:30 P. M.

Good Friday — Matins, 7:30. Mass of the Presanctified, 7:45. Litany, Penitential Office and Altar Service, 9. Three Hours' Devotion, 12 to 3, Evensong, 5 P. M.

Easter Even—Matins and Altar Service, 7:45. Intercessions, 12:30. Evensong and Blessing of Paschal Candle, 5:30. Confessions, 4 to 5 and 8 to 9.

Easter Day — Holy Eucharist, 8, 9. Matins, 10:30. Procession, Solemn High Eucharist, Sermon, 11. Evensong, 4 P. M.

SPEAKERS AT NOON-DAY SERVICE (12:35)

Feb. 14 to Feb. 16:
The Rev. William H. Dunphy, Ph.D., S.T.D., D.D., Rector of St. Mark's Church, Philadelphia.

Feb. 19 to Feb. 23:
The Rev. Wilbur E. Hogg, Jr., Rector of St. Mary's Church, Burlington, N. J.

Feb. 26 to March 2:
The Rt. Rev. William P. Roberts, Missionary Bishop of Shanghai.

CHRIST CHURCH

12:25 P. M.

LENT, 1945

Ash Wednesday, Feb. 14, 1945—The Rector.

Feb. 15-16 — The Rev. S. Tagart Steele, D.D., St. Luke's Church, Germantown.

Feb. 17—The Rev. Kenneth C. Morris, and every Saturday.

Feb. 19 — The Rector, and every Monday.

Feb. 20-23—The Rev. Charles W. Sheerin, D.D., Epiphany Church, Washington, D. C.

Feb. 27-28—The Rt. Rev. Walter H. Gray, D.D., Connecticut.

March 1-2—The Rev. Arthur L. Kinsolving, D.D., Trinity Church, Princeton, N. J.

March 6-9 — The Rev. Henry H. Trotter, D.D., St. Paul's Reformed Episcopal, Philadelphia.

March 13-14 — The Rev. Frederick W. Blatz, St. Peter's Church, Philadelphia.

March 15—The Rev. Paul W. Hoon, D.D., First Methodist Church, Germantown.

March 16—The Rev. Ivan Murray Rose, D.D., First Baptist Church, Philadelphia.

March 20-21—The Rev. W. Sherman Skinner, D.D., First Presbyterian Church, Germantown.

March 22—The Rt. Rev. Frank W. Sterrett, D.D., Bethlehem.

March 23—The Rev. W. Roulston McKean, St. Matthew's Church, Philadelphia.

March 26-29—The Rev. J. Clemens Kolb, S.T.D., Chaplain, University of Pennsylvania.

March 30 (Good Friday)—Three Hour Service, the Rector.

Easter Day (April 1)—The Rt. Rev. Oliver J. Hart, D.D., will administer Confirmation at 10 A. M. and preach at 11 A. M.

Partners of Christ Serving the Blind

Work for Everyone

By The Rev. James M. Collins

The work of our Church among persons who are blind goes back many years in our Diocese. Prior to 1926 it had been carried on by a voluntary group of Church people constituting the Society for the Promotion of Church Work Among the Blind. Mr. John Thompson, Mr. John Cadwalader, the Rev. W. Arthur Warner, D.D., and Dr. William H. Jefferys were successively treasurers of this Society. Its funds came from membership fees, from various branches of the Woman's Auxiliary, and from Church Schools. Today the work is supported by an annual appropriation by the Diocese of $700. There is no other income. On January 1, 1926, with the approval of Bishop Garland, the Diocesan Commission on the Blind asked the City Mission to take complete responsibility for the work.

The City Mission is at the moment serving a group of 94 persons who are blind, 67 men and 27 women. Of this number 24 live in institutions, 66 in private homes, and four in nursing homes. These persons are not all Episcopalians because our work in this field, as in most other fields covered by the City Mission, is not confined to members of our own Church. The work is expanding. There is almost unlimited opportunity for us to make a distinctive contribution, in co-operation with other agencies, towards making life happier for those who have lost their sight.

In September last, the Philadelphia County Board, Department of Public Assistance, issued a valuable case work report devoted to questions concerning the blind pensioners in charge of the Department of Public Assistance. The statistics and much other information given in this present statement are based almost entirely upon that case load report. The report shows that as of September last, 2,350 persons in Philadelphia County were receiving the pension for the blind. The amount of the pension is usually $30.00 a month, never more, sometimes less.

It is a significant fact that three-fourths of all blind persons receiving pensions in Philadelphia County lost their sight after the age of 50. Such loss at any age produces psychological effects and changes in the pattern of life, but a person who loses his sight at an early age is able to adapt himself somewhat readily to the changed conditions. This, however, is not the case with most persons who must make their adjustments in old age, or in late middle age. Yet, even among this group, there are striking instances of adjustment to the change . There are older people who have achieved what social service workers among the blind have described as "remarkable triumphs over their handicap." Among the group reached by the City Mission is a woman 95 years of age, formerly an active Church worker and a member of the Woman's Auxiliary, now living in an institution. She learned to read braille after reaching her 90th birthday! But in most instances the onset of blindness is an overwhelming experience from which no appreciable return is ever made towards normal life.

One of the appalling facts about blindness is that, in most cases, it need never have occurred. The Executive Director of the American Foundation for the Blind states that: "Medical authorities all agree that three-fourths of the people who are now blind would never have lost their sight had proper medical attention been provided at the right time. Society will not permit such unnecessary blindness to continue to occur. The next generation should see comparatively few blind people."

Of the 2,350 blind persons in Philadelphia County receiving pensions, 530 persons have earned at least part of their support after losing sight. This means that, under present conditions, more than three-fourths of the 2,350 persons are unable to earn anything towards their own support. The field of opportunity for those who can work is quite limited. In general, activities requiring the learning of a new skill or the performance of an old skill, previously dependent on vision, are automatically ruled out for most persons who are blind. However, there are enough persons, capable of accepting instruction which would help them to earn at least part of their living, to make it worth while for those working among the blind to search continually for job openings.

It is interesting that some blind persons have been able to help in the war effort. They have been found perfectly adequate for certain forms of work, even those requiring ability to make delicate measurements as, for example, splitting and gauging mica.

What resources for spending their time have the very large majority of persons who are blind and unable to work? About one-fifth of those who receive pensions are able to read braille or other raised type. Various organizations supply them with books and magazines in this type on a loan basis. The *Reader's Digest* publishes a special edition for the blind. However, if reading has not been a habit of life, the necessity for using the unaccustomed sense of touch and the time to be spent in long periods of practice rules out this resource for many persons.

Radio, which makes no demands for participation, is a Godsend to those blind persons who have access

The Church News

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MODERN MARTYRS

Glowing tribute is paid in the Christmas issue of *Time* to the noble role played by the Church and her leaders throughout Europe under the heel of persecution during Nazi occupation. The treatment is primarily the story of Norway and the heroic figure of interned Bishop Berggrav, but it includes the following general view of things:

"In 1933 Adolf Hitler had said: 'I promise you . . . I could destroy the Church in a few years. It is hollow and false and rotten through and through.' In the years between wars the churches did less than they might have to disprove this slander.

". . . Yet when the war came, the legends of resistance seeping out of occupied countries were starred with names of heroic men of God. Niemöller, Faulhaber and Galen in Germany itself, Hlond in Poland, De Jong in Holland, Damaskinos in Greece and the aged Patriarch Gavrilo Dozich in Yugoslavia, all stood firm against the Nazis. With them stood a host of unnamed churchmen, like the 1300 priests slaughtered in Poland, the priest and the pastor in Czechoslovakia who together faced a firing squad avenging the death of Heydrich the Hangman, and the French priest active in the underground who, warned of the Gestapo's coming, said, 'I shall let myself be taken because I want the people of France to know there are priests too who are willing to give their lives. I ask only all your prayers that I may have the strength necessary to resist torture.' Though the Gestapo tore off his ears, his comrades' prayers were answered; he betrayed no secrets.

"Born of hope in oppression, grown to greatness in suffering, the Christian Church found new strength and new unity in its new ordeal. In Holland, where Catholics and Protestants had been at odds since the Reformation, old differences were forgotten in a common defiance of the Nazis, a common defense of the Jews. The Church in occupied Europe has taken a new lease on life because it has fought not only for its own preservation but for all freedom. Churches grown listless and smug under state support turned suddenly about in the state's default and themselves assumed the responsibility of leadership.

"In Belgium King Leopold surrendered, but Cardinal von Roey, heroic successor of heroic Cardinal Mercier, publicly foreswore Catholic collaboration with 'an oppressive regime' and forbade his priests to give the sacrament to anyone wearing the German uniform. Rather than let the Nazis prostitute the educational system, he closed the schools and universities. Throughout Europe, when the universities and the press and the writers and philosophers were silenced, 'only the churches'—in the words of Albert Einstein—'stood squarely across the path of Hitler. . . .'

"Said Bishop Berggrav: 'God's peace . . . is not something finished and done with . . . not ours to keep forever. The peace is won by accompanying God into the battle. It is then it grows, becomes new and real. It is in battle we feel the peace.' "

Is not all this a new fulfillment as it were of the words of the Prophet of Nazareth: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." The mouths of the prophets never were stopped by persecution!

But when fair words abound and the Church and the world conjoin themselves into a mutual admiration society with the thought that each is aiding and bettering the other in a most practical manner, then should the storm signals be flown from every masthead. For that has invariably meant in the past that something vital has died in either secular society or religious conviction. Society has never yet been so sanctified, nor the Church, represented by her human constituency, so infallible in holiness of conduct and intention that the absence of conflict can be termed peace. More often it has meant suppression of one kind or another either from within or without. Opulence and self-interest have often stopped the mouths of the prophets!

Vestries that are self-perpetuating indicate not the ultimate of peace and harmonious agreement in a parish but a comatose state of the spirit. The same may be said of governments. The parish that is content to support itself by games of chance or lotteries of questionable moral standing has acquired not the noble robe of peace but a ragged and malodorous cloak of maliciousness. The Church that has not the courage to cry out against abuse of Christian principles, whether that abuse is clothed in custom-tailored tweeds or in blue denim lined with union membership cards, has lost its peace already and its right to the designation "Holy."

Did we not learn in the "compromising thirties" that there is no way to make peace with oppression? Did we not see again and again that the only road that leads to life is the one which looks death in the face unafraid rather than tolerate any deviation from eternal truth? Fortunately God's truth has had those in every age who are willing to part with everything in this mortal life rather than that peace of mind and soul which comes from a confident walking in the paths of righteousness. Bishop Berggrav apparently has not yet paid the full price that is to be exacted for his witnessing for Christ. Latest reports out of Sweden indicate that two of his five sons have now been arrested by the Nazis.

Witnessing to the truth with an iron-willed refusal to compromise it lies within the power of even the most humble citizen of Church or State. There may be no visible rewards for such staunchness. Even the contrary may be true throughout any one person's lifetime. But it is our only way to repay some of the incalculable debt laid upon us by the truth preserved to our use by the blood of martyrs past, present, and still unborn.

SECRETARY'S NOTES

A Church which loses its Missionary vision is a Church which forfeits its right to be called Christian. Christ did not send the disciples out to live unto themselves, but to tell the Good News. The Diocese of Pennsylvania has given leadership to the whole Church because of her Missionary vision. This vision has not been lost as the closing of the books of 1944 testify. One hundred and sixty-two Churches and Missions in the Diocese overpaid their Proportionate Share for Missionary work. The Diocese has paid all its bills and has met its commitment to the National Council in full. There is real cause for thankfulness and it shows there is still power to do greater things for the Kingdom of God with the zeal expressed in the givings on the part of the people of the Diocese of Pennsylvania.

—

It is gratifying to note the number of Churches that are paying off mortgages, such as St. James's Church, Prospect Park, which Church was consecrated by the Bishop on January 7th. Christ Church, Franklinville, has liquidated the $2,600 mortgage on the rectory and is now free of debt. In October the vestry increased the salary of the Rector $500. Christ Church, Pottstown, has paid the last of a debt of $13,000 on its Parish House.

It is interesting to read that under the leadership of Bishop Conkling, sometime Rector of St. Luke's Church, Germantown, Philadelphia, the Diocese of Chicago has paid off a debt of $1,000,000 which for the past 20 years has hampered their work.

—

The Speakers' Bureau of the Diocese of Pennsylvania has secured the following persons and should any Rector desire one of these speakers, call Miss Neithammer in the Secretary's office.

Rev. Stephen B. Mackey,
Archdeacon for Colored Work in South Carolina.
Feb. 25 to March 7 incl.

Miss Mary Louise Pardee,
Feb. 21 to March 8 incl.

Mr. H. R. Flintoff,
Administrator of the Emerald-Hodgson Hospital, Sewanee, Tenn.
March 11 to 14 incl.

Through personal contact with the workers from the field, the opportunity presents itself to become better informed of the Church's work.

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In connection with applications for leave to sell, mortgage or lease under Diocesan Canon XII, Section II (edition of 1943) and of General Convention Canon 6, Section 3 (edition of 1943), the attention of the clergy and of others concerned is called to the form provided by the Standing Committee, printed in the Journal of 1941 on pages 237-240 and available on application to the undersigned.

It will assist the Standing Committee to give prompt consideration to applications if this form be used.

For the Standing Committee,
WILLIAM H. DUBARRY, *Secretary.*

—

The Diocese of Pennsylvania is honored by having two of its workers on the Honor Roll of *The Witness:*

ELIZABETH FRAZIER, Churchwoman of Philadelphia, for her fine work for social justice and international goodwill.

THE REV. PERCY R. STOCKMAN, D.D., Superintendent of the Seamen's Church Institute of Philadelphia, a tireless worker in every good cause in the Diocese and the community and who has made the Institute a center that is rendering important service to merchant seamen.

On five consecutive Tuesdays at 5:15 P. M., beginning February 20th, Dr. William H. Dunphy, Rector of St. Mark's Church, will hold a School of Religion and brief discussion on "The Prophets and the World Today" in the Parish House, 1625 Locust Street. Registration fee for the class is $1.00.

THE REV. C. H. LONG.

ORDINATION

On Saturday, February 10, 1945, at 10 A. M., in St. Paul's Church, Broad and Madison Streets, Chester, Mr. Frederick Valentine and Mr. William T. Warren, graduates of Virginia Theological Seminary, Alexandria, Virginia, will be made Deacons by Bishop William P. Roberts, acting for Bishop Hart.

Mr. Warren will be presented by Dr. Lee of St. Mary's Church, Ardmore, and Mr. Valentine by Mr. Wilcox, of St. Paul's Church, Chester. The sermon will be preached by the Rev. Albert T. Mollegen, Professor of Christian Ethics. The Rev. Charles H. Long, Secretary of the Diocese, will be Master of Ceremonies.

Mr. Valentine will be placed in charge of the work at St. Alban's Chapel, Newtown Square, and St. Peter's Mission, Brookthorpe Hills. Mr. Warren is taking graduate work at General Theological Seminary and will assist at Grace Church, New York.

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to radio sets. Church services and activities bring interest and solace into the lives of many visually handicapped persons, but they must be escorted to church by a seeing person. Talking books, that is, special records for phonographs, are available to persons who can and will make use of them. Trained readers and artists of the stage and radio have reproduced on these records the world's greatest literature and music, drama, current events, and fiction. Such talking books may be obtained from our own Philadelphia Free Library.

One of the terrors of old age is loneliness, intensified greatly in the case of persons both old and blind. In our work with these persons, the City Mission emphasizes friendly and frequent visiting. This may seem to come to be a rather trivial form of help but, because of the extreme loneliness of those who are blind, it is a most effective way of supplementing the work of other agencies in the field, especially in the Department of Public Assistance.

Our visiting leads naturally to other forms of service. For example, we distribute literature. Our group receives regularly, free of charge, "Forward—Day by Day," printed in braille. We also provide portions of the Bible and Prayer Book in braille. The Holy Communion Service is available in this form and, recently, through our Female Protestant Episcopal Prayer Book Society and the Red Cross, we were able to obtain copies of Morning and Evening Prayer with Occasional Prayers and Thanksgivings in braille. In some cases our Visitors escort blind persons to church services. This is a form of service which volunteers could very readily and helpfully give. In this connection it should be mentioned that one of our chaplains holds services regularly in an institution for blind men.

Our visiting leads to doing other things which would not be done by any one else—providing some clothing, for example, furnishing blankets, helping to have radio sets repaired, etc.

It should be mentioned that we co-operate in the Educational Week for the Blind, held annually through the generosity of Mr. Ellis Gimbel at Gimbel's store.

We look forward to the day when the number of persons who are blind will be very much smaller. In the meantime we must do all within our power, representing the Church, to make happier the lives of those who have already lost their sight. Most of them are illustrations in modern life of blind Bartimaeus who, as our Lord went up from Jericho to Jerusalem, sat by the wayside. Our Lord brought Bartimaeus back into the full stream of life. Blindness has forced many people in our day to sit by the wayside of life. It is our duty and our opportunity, as members of the Church, to do all we can to make them feel that they are still in some measure part of the main stream of human interest and activity.

Three generations of the Calder family sing in the choir of St. James', Prospect Park. Grandfather George has a record of over fifty years in choirs in Scotland as well as this country. His son, Robert, sings with the Philadelphia La Scala Opera Company. Grandsons, Georgie and Bobby, complete the happy picture of good fortune for St. James'.

CITY MISSION NOTES

The City Mission in this general acknowledgment thanks all persons and organizations in the Diocese who took part in the very generous response to our appeal for aid in providing through City Mission Chaplains and other staff members Christmas gifts for hundreds of men, women, boys and girls in their own homes, in foster homes for children, or in institutions for adults. The response to our appeal for gifts for patients at the Philadelphia Mental Hospital at Byberry, printed in the November issue of THE CHURCH NEWS, was especially generous. The Diocesan Department of Religious Education and the Woman's Auxiliary Committee on Christian Social Relations were especially helpful in carrying out plans for presenting our needs to persons and organizations in the Diocese. Many parish branches of the Woman's Auxiliary and the Evening Branch of the Auxiliary contributed large numbers of gifts. So did a considerable number of parish branches of the Girls' Friendly Society. Finally many individuals, including numerous rectors of parishes, aided us substantially in carrying out our plans. Personal acknowledgments of gifts are being sent to all contributors.

CHURCHWOMAN'S CLUB

The annual meeting of the Churchwoman's Club was held on Tuesday, January 9th, at 3 o'clock, which was followed by a tea in honor of Mrs. William Payne Roberts.

The late Rev. Edmund H. Carhart, who had been voted the degree of Doctor of Divinity by the Trustees of Lafayette College. The award was to have been made on Founders Day in October, 1945. Mr. Carhart had been given this information in November.

Woman's Auxiliary

MRS. OLIVER J. HART, *Editor*

PRESIDENT'S MESSAGE

Now is the moment when we should think things through and decide how we can make the work of the Church so challenging that it will capture the imagination and interest of the many women who will have more time to give to the work of their Church after the war. For help towards this end read Mrs. U. Grant Beath's article which follows.

MARGARET PACKARD.

PROMOTION DEPARTMENT

In these days of high speed, with the world in process of revolution, a mere human being sometimes wonders in what direction he is being whirled. A Christian can consistently move in only one direction—forward. It would seem then that this matter of pro-motion is the concern of us all. Promoting what?

The Episcopal Church has a plan for directing the devotion, the abilities, and the gifts of her women, so that they may best be used in the service of the Master. This plan is called the Woman's Auxiliary to the National Council. The Woman's Auxiliary is, then, the women of the Church, assuming their responsibility for the whole mission of the Church, which is, to quote Bishop Hart, "the interpretation of the Kingship of Christ in every area of living." The Woman's Auxiliary begins in the home and extends out, through the five fields of service:—the parish, the community, the diocese, the nation, into the world! It includes everything in which we as Christian women can possibly be interested. Therefore, the responsibility for the whole plan rests on each one of us. True, as individuals we have various talents and abilities, but there is use for them all in so comprehensive a plan, and if we devote everything that we are or have to this ideal there can be no real division of interest. For instance, in this Diocese there is a Woman's Aid, or Auxiliary, to each of the six Convocations. Financially these groups are responsible only for the welfare of the missions in that particular district. Actually a Woman's Aid is a group of Church women concerned individually and collectively with the whole program of the Church; in other words, it is a part of the Woman's Auxiliary. In the Convocations where the women are aware of this they are conscious also of the fact that broadening their vision and widening their interest inevitably leads to the strengthening of that specific work for which the group is responsible.

In the parish, the experience of many of us has proved that the most effective way of realizing our ideal of the Woman's Auxiliary is with a unified program, our first objective for this triennium. Pennsylvania has been very shy with this plan. Will 1945 see more parishes brave enough to try this new venture? Pioneering is such fun! Shall we try a little "dangerous living" in our Auxiliary work? Shall we study more carefully our parish problems and then be brave enough to discard old methods that are no longer effective, and with a new and larger vision of the glorious opportunities of the future, dare to set our feet on new paths? The Department of Promotion is eager to stand by and assist in every possible way.

And "May the Spirit of Christ shame our indifference, shatter our complacency, set us on fire to turn this world into the Kingdom of God and of our Saviour Jesus Christ."

LET'S BE PRACTICAL

These are vexing days, critical days, and dark. As we approach this Lent, we seek guidance and light to show us our way among the many pitfalls of our time. In the "Great Commandment," our Lord charges us to do two things, and we as Christians accept them and in the order in which He gives them. First, by prayer and worship, we love our God with all our souls and minds. And, after improving the quality of our prayer life and our worship, we are ready to obey the second part in accordance with His Will.

This Commandment is a warning to us to examine action. Action without adequate spiritual preparation is impermanent, shallow and sometimes downright dangerous. All work or accomplishment in any field requires preparation as well as effort and fixity of purpose. Our work in the Kingdom, our Christian character is no exception, so let us be practical, and to this end times have been arranged for the women of the Diocese when they may, for a few hours, leave their routine work and draw close to God. The following Quiet Days will be held and every woman is invited to go to the location which is most convenient for her.

FEBRUARY 15TH — St. Andrew's Church, Baring and 36th Streets (take No. 36 sub-way-surface car to the church door). The day will begin with the Holy Communion at 10 o'clock and Meditations will follow; conductor, the Rev. Philip Fifer. Each one is asked to bring her own lunch; tea and coffee will be served. The day will close with Evensong at 2:30. Please notify Mrs. George P. Crema, Larchwood Avenue and 52nd Street, GRAnite 3110.

FEBRUARY 22ND — St. Margaret's House, 5419 Germantown Avenue. The day begins with the Holy Communion at 8:30 A. M. and closes at 3:15 P. M. The conductor, the Rev. John K. Shryock. Breakfast and lunch will be provided. Please register with Sister Ethelwyn, VICtor 4612.

FEBRUARY 28TH—Same as February 22nd. The conductor, the Rev. Philip Fifer.

There will also be a mid-city Quiet Day at St. Mark's Church, 1615 Locust Street. The date and conductor to be announced shortly.

WORLD DAY OF PRAYER

FIRST FRIDAY OF LENT, FEB. 16TH

Through the district leaders services are being planned throughout the Philadelphia area for morning, afternoon, and evening. Locally special stress is being laid on institutional and hospital participation. It is inspiring to those who are shut-in, permanently or temporarily, to share in this great intercession.

11:00 A. M.—The Christian Social Relations Department will hold the World Day of Prayer service in their regular meeting place. This is an open meeting to which all are welcome.

War Commission Sunday

Annual Offering February 11th

One of the most interesting pieces of work carried on by the Diocese since the war began is the work of the Diocesan War Commission. There are a multitude of functions, all aimed at keeping the Church in touch with the people in the armed services and in aiding them when they are discharged. When the clergy notify the War Commission office in the Church House that a young parishioner has gone to camp, that information is forwarded to the Episcopal Chaplain in the camp (if there be one) or to the nearest Episcopal clergyman to the camp. The Episcopal War Cross and a serviceman's prayerbook are sent either by the rector of the home parish or by the Commission. Twice each year, at Christmas and Easter, an appropriate seasonal greeting from Bishop Hart, prepared by the Commission, is sent to the parishes to be forwarded to their men and women.

The office of the Commission in the Church House is a clearing house for all information dealing with service personnel. Assistance is provided to clergy in securing information concerning those who are wounded or missing; or who are seeking information as to methods of reaching men away from home. Suggested forms of memorial services are available and pamphlets telling of the benefits of the "G. I." Bill have been distributed. The Executive Director of the Commission, the Rev. Thomas A. Meryweather, a company commander of infantry in the last war, is available for consultation.

★ ★

The following is a letter just received from Chaplain Walter C. Klein:

"I think I have already told you that I took part in the naval operations at Guam and Leyte. We had a relatively easy time at Guam, but the enemy disputed the way with us at Leyte and we were under torpedo plane attack during most of our stay. I have been face to face, at long last, with the real suffering of war and am glad to have been able to serve the wounded and the dead. That is the work I came here to do, and the danger is a small price to pay for the privilege of helping these poor men when they *know* that they need the Church."

★ ★

$50,000 Needed

For the year 1945, $50,000 will be needed to cover our share of the expenses of the Army and Navy Commission of the National Church and to defray the expenses of the Diocesan Commission. Twenty-five thousand dollars is allocated to each. The Army and Navy Commission provide extra supplies to all Episcopal chaplains as well as providing a small discretionary fund where needed. The National Commission also pays the pension premiums of chaplains while they are away from their parishes, as well as sending them service books and supplies for the Holy Communion service. At present there are 22 clergymen from this Diocese serving as chaplains.

The $25,000 for use in the Diocese is used to maintain the St. Stephen's Club and the War Commission office in the Church House, through which office many supplies are sent to men in service or to the clergy in the parishes.

The campaign for funds this year is under the direction of Mr. David E. Williams, a communicant of St. Asaph's, Bala. Each parish is asked to take an offering for this purpose on Sunday, February 11th.

The annual luncheon of the War Commission will be held on February 9th at the Bellevue-Stratford Hotel at 12:30 P. M. Bishop Hobson of Southern Ohio, who recently completed a tour of the western front, will be the speaker.

The Diocesan War Commission is composed of the Bishop of the Diocese and 12 lay members, as follows: Lewis N. Lukens, Jr., Vice-Chairman; James R. Hughes, Treasurer; the Rev. William N. Lanigan, Secretary; Edward E. Chandlee, Mrs. James T. Davis, Frederick R. Drayton, the Rev. William P. S. Lander, Mrs. P. Blair Lee, Thomas B. K. Ringe, Esq., the Rev. John Craig Roak, the Rev. Stanley V. Wilcox, and the Rev. Edmund B. Wood.

"Your Church is at the Front"

Thousands of our Church people have made gifts totaling over a million dollars for the work of the Army and Navy Commission during these past four years. For such support we are deeply grateful. You have shown your care that the Church should go with our young men and women as they face the hardships of war. Your gifts have been translated into inspiring and helpful service.

This work must not stop now. We cannot tell our chaplains, "The Church is tired, so now you are on your own without the support of the Church at home." Such a message is incredible and you will never allow this to happen. Instead I have every confidence that your gifts will send to the far-flung battlefronts words and deeds of faith, of love, and of inspiration. But all depends upon you.

As I write this, the war is intensified on every front. The work must continue unabated. The war with Japan is far from victory. Even when peace comes there will be a long and difficult period of demobilization. We shall need every penny of the $400,000 and more!

So I ask for generous and sacrificial gifts from every member of our Church. Let us show that we truly care.

Henry K. Sherrill,
Chairman, Army and Navy Commission.

ST. STEPHEN'S CLUB

Among the many functions performed by the Commission is the maintenance of the St. Stephen's Club, housed in the Neighborhood House of St. Stephen's Church, 10th Street below Market, and is the most exciting. To this Club come daily hundreds of sailors and soldiers stationed in, or passing through Philadelphia. Under an able committee of churchwomen, of which Mrs. P. Blair Lee is Chairman, numerous recreational activities and friendly services are maintained. Free Sunday night suppers are provided, amid a homelike atmosphere. Mrs. Evelyn Nelson, Director of the Club, is assisted by a faithful group of laymen and laywomen. The Junior Hostesses are girls from the parishes of the Diocese who volunteer for this service.

The attitude of the men who have visited the Club is reflected in the following letters received at the Club:

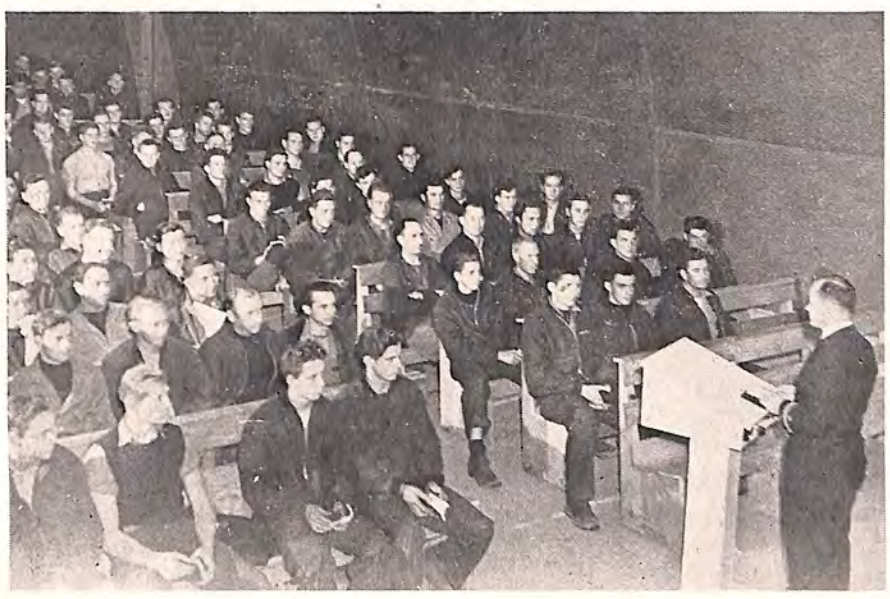
"Howdy, folks! The continent and the vastness of the Pacific separate us, though I vividly remember the kindness and generosity with which you showered us boys and we shall not forget you for a long, long time. I am indeed sorry I cannot be with you. Though with the help of God I shall some day return to Philadelphia and visit you once more. You are remembered in my prayers. Keep that wonderful little club going."

In a letter from another sailor he stated:

"In my humble way I say 'Thank you for all your favors and wonderful treatment.' It will never be forgotten by a sailor named Normie."

Still another letter from a serviceman reads in part as follows:

"I want to thank all of you for the wonderful time I had at the Club. It is one of the best clubs I've been in and I enjoyed every minute I spent there. Tell everyone who is making this Club possible that they are doing a wonderful job. Tell the girls I said 'Hello'."



VESPERS IN THE ALEUTIANS

★ ★ ★ ★ ★ ★

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JOHN PACK, JR.
St. Peter's, Great Valley
CLARENCE M. FAVINGER, JR.

★ ★ ★ ★ ★ ★

From these letters it will be seen that the Club has meant much to servicemen who have used its facilities. There is, of course, the more serious problems that come to the attention of those at the Club, and are adjusted largely through the sympathetic personality of Mrs. Nelson. Family troubles at home, the homesick youngster away from home at Christmas for the first time, the wounded serviceman who is highly nervous and seeking someone's help in adjusting to a new environment; these and many similar matters are frequent opportunity for the Church to give her ministry of friendly service and assurance.

Many of the clergy of the Diocese take turns in being at the Club during the evening to act as "Chaplains," and many strong friendships have resulted, as well as giving to the men who visit the Club a different attitude concerning the ministry. The spiritual ministry which grows out of the Club is reflected in the fact that at the midnight communion service last Christmas at St. Stephen's Church, more than 150 servicemen and women made their communion.

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FORWARD IN SERVICE

The chairmen of thirty-two Forward in Service Commissions, representing Dioceses from Maine to South Florida, met in Richmond, Virginia, on January 3rd and 4th to discuss the final sections of the 1944-1945 program and to formulate the "Plan of Action for 1945-1946."

A widespread and healthy interest was shown in the development of Forward in Service but all present were delightfully frank and constructive in their suggestions and criticisms.

Southern Virginia has had printed a very attractive booklet of about sixteen pages which reviews the plans of the Commission as approved by that Diocese. Incorporated in the booklet is a summary of the activities of all diocesan organizations and their relationship to Forward in Service. There is also a map of the Diocese, showing the boundaries of the three Convocations.

At the Conference it was emphasized that Forward in Service, both in the national Church and in the several Dioceses, is a co-ordinating and not a competitive agency. Furthermore, the representatives from "281" asked for candid suggestions, from all quarters, in order that all plans and programs may voice the wish of both clergy and laity.

As a result of this Conference and of subsequent consultations with Bishop Hart the local Commission hopes to be of greater service to all organizations in the Diocese of Pennsylvania.

J. JARDEN GUENTHER,
Chairman.

A. MACKAY-SMITH MEMORIAL

Under the guidance of Bishop Hart when he was Rector of St. John's Church, Washington, a plan was inaugurated to have pews endowed as free pews. About one-fifth of the pews have been so endowed. The following is copied from a recent issue of St. John's *Weekly Bulletin*:

"A. MACKAY-SMITH MEMORIAL

"Pew No. 62, dedicated last Sunday in memory of Bishop Alexander Mackay-Smith and his wife, Virginia Stuart Mackay-Smith, will help to keep alive the memory of one of the most notable of St. John's distinguished rectors and his wife. He began his ministry here in 1893 and continued until his election as Bishop Coadjutor of Pennsylvania in 1902. Nine years later he became the sixth Bishop of Pennsylvania."

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Special Helps

Diocesan Youth Service

The annual Diocesan Youth Service will be held at St. Stephen's Church, 10th Street below Chestnut, on Sunday, February 25th, at 3 P. M. To this service come young people from all the various youth organizations of the Diocese, local parish groups and Church Schools.

Borrow Our New Kodochrome Slides

This Department has bought the complete set of the Elsa Anna Wood paintings in Kodochrome slides. This will make two sets of about 18 slides each on the life of Christ. Elsa Anna Wood is a modern artist who painted this series in Palestine. They are excellent for teaching purposes and for general enjoyment of the story they tell. They may be borrowed from the office at a fee of 50c per showing. Also available at the same rental price is a set of Kodochrome slides on the Holy Communion Service, which has been described before in these pages. In the near future the Department will have a Kodochrome projector which may be rented for one dollar per day.

Lenten Offering

The boys and girls of the Diocese and those who work with them are now busy raising their Lenten Offering. The Department of Christian Education would like to know what means are used to help the children visualize what their offering will do, so we can pass the good ideas on to others. More and more parishes are realizing how important it is to have missionary education along with this offering.

We Worship Thee

The Division of Youth has put out an attractive booklet for Lenten study by youth. "We Worship Thee" is the title and it should help young people in studying worship, what it is and why. It can be used in a variety of ways. Individual young people can use it as a reading-study book for Lent. Young people's groups or senior classes in the Church Schools will find this booklet a help in developing an effective series of programs for the Lenten season.

BOOK REVIEW

The Prayer Book Office. Edited by the Rev. Paul Hartzell. Morehouse-Gorham Co. Price $6.00.

It is undoubtedly true that next to participation in a daily Eucharist the richest blessings in the personal devotional life of a priest of the Church is to be found in saying daily the Prayer Book Offices of Morning and Evening Prayer. Rich indeed is the experience of anyone whose rule of life includes this day-by-day approach to God and the revelation of His Son and the Divine Will as it unfolds in the reading of Psalms and the Scriptures, satisfying a desire of the soul to speak to God and glorify Him in Canticles and Prayers. Such recital of the daily offices often develops a feeling for varying and the enrichment of these services. For such a purpose, the Rev. Paul Hartzell has edited a book called "The Prayer Book Office," in which from traditional sources, mainly taken from the Sarum Breviary, he has compiled additional Invitatories, Hymns, Antiphons with Versicles and Responses, as well as an enlarged Calendar of Saints and Holy Days, that should satisfy the longing of all who desire such additions to our Book of Common Prayer Offices. The book contains a wealth of other material to enrich a priest's or layman's private devotional life. It is printed well and contained in a book not much larger than the smaller Books of Common Prayer.

EPISCOPAL HOSPITAL

We always need your financial help since the demands upon the Hospital grow daily. But this time we are asking for your effort in aiding the Harrison Home personally. We need *many* volunteers. Will you contact the Hospital, Regent 5446, and ask for Miss Leach and tell her you or a friend of yours will be able to give a few hours each week. Just one day will be a tremendous help. This is truly a Victory effort, too. Hoping for many responses.

Very sincerely,
Blanche McNeal
(Mrs. J. Hector McNeal)

CHILDREN

THE Children's Aid Society of Pennsylvania, incorporated 60 years ago, is one of the largest agencies caring for homeless, neglected and destitute children deprived of the care of their own parents. County offices under the direction of local committees have been established in various counties.

Individual care is provided in carefully selected foster family homes, either with or without payment of board according to circumstances. The Society cares for children with due regard to their religious faith. Continued supervision is given with physical, mental and moral development and a happy, well adjusted childhood as the goal.

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Challenge to Women

What Are We Doing About It?

Are Our Young Women Informed?

The Deaconess is a small publication issued twice a year by the National Conference of Deaconesses of the Church. The December number was in part a memorial to Deaconess Romola Dahlgren, who was for twenty years the Head Deaconess of the New York Training School for Deaconesses and Other Church Workers (St. Faith's House). She died in October. Many tributes are recorded. Some were written by her former classmates, others by various associates in her work. One of these is quoted here. It was written by two of her students, who are workers in the Virginia Rural Missions:

"Many great people have monuments raised to their memory, to keep alive in our minds their noble deeds, but no monument of stone need ever be built in memory of the life of our beloved Deaconess Dahlgren. She raised her own monument in the lives of the many women trained for the Church's service at St. Faith's. The women whose lives she touched have gone to the uttermost parts of the earth, and now, they in turn are influencing others for good because of her loving influence.

"Only we who lived with her at St. Faith's can truly know how strong her influence of love was. How weak and ignorant we were when we entered the School, and how much we grew during our days with her. Her charm, her love, her sense of humor—such treasures!—but permeating all was her own faith and spiritual life which shone forth, strengthening many a student when her own faith was weak.

"The Church Militant is stronger today because she lived. May we keep burning the torch she passed on to us—and in turn pass it on to those who will follow!

"Deaconess Edith A. Booth.
"Deaconess Amelia Brereton.
"Honey Branch Mission,
"St. Paul, Virginia."

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Another small publication is the *News Letter* from the Church Training and Deaconess House of this Diocese (now the Department of Women at The Divinity School in Philadelphia). This is issued by the Alumnae Association three times a year and is sent to the graduates scattered far and wide—over three hundred of them! In the December number there is an item about Deaconess Marian Brown in Ethete, Wyoming. Deaconess Brown was graduated in 1931 and worked for some years at All Saints' Church in South Philadelphia (the Rev. John E. Hill, Rector), where she was "set apart" as a Deaconess. Later she felt the call to work among the Indians and has been there for over five years. Her work has been of several types. In an earlier report she described it as follows: "Wyoming is a delightful place in which to live. I have been working with the Arapahoe people. At first I taught kindergarten for two years. There is no sweeter child than an Arapahoe child. They remind me a lot of a Chinese or Japanese child. My work now is mostly visiting. I used to drive about 2000 miles a month. Now I am allowed 1240 miles. Father Ward comes twenty miles to give us our Communion on Fridays. I have Morning Prayer on Sunday morning, teach Religious Education in our school, have charge of all work for girls, including Girl Scouts. My calling is pastoral, social service and hospital visiting. I take people back and forth to the hospital and do first aid in the school. I do a great deal of shopping for people as our nearest town is twenty miles away. I buy everything from babies' bottles to men's hats. Some of our people came nineteen miles and others ten miles to go to service on Easter Day, and had to get up at four o'clock to make it."

In the later letter she says: "This fall I have most of my services at Ethete, except at Crowheart, forty-five miles west of here. I go there for services on Sunday afternoons. I am teaching Religious Education in the State Training School for Feeble Minded. I visit the Government Hospital twice a week, and have charge of the Indian Woman's Auxiliary and the Girl Scouts."

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Another excerpt from the December number of *The Deaconess* is about the Canadian Deaconess' Training School in Toronto, which celebrated recently its fiftieth anniversary:

"The Canadian Deaconess and Missionary Training House has just celebrated its jubilee when His Grace, Archbishop Owen, and the Archbishop of Rupert's Land honored the House with their presence. Fifty of the alumnae came from all parts of Canada.

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The problem of finding the right women to fill the places now vacant in the Church's work is the same here. What are we doing about it? Are the girls in the Young People's groups or the Church Schools being informed of such needs? Are they asked to plan for definite training to fit them to fill some of them? Parishes are usually very proud of a candidate for the ministry, and rightly so, but let us all not forget that *young women* are also needed, and do our best to inspire them with the desire to answer the Church's call to service. G. S.

GEORGE ALEXANDER A. WEST

Whereas, George Alexander Adams West has faithfully, devotedly and efficiently served as Organist and Choirmaster of St. Luke's Church, Germantown, for a period of fifty-four years.

Whereas, During such period Mr. West trained more than 2,500 choir boys and instructed many of the leading organists in the City of Philadelphia, and became nationally known for his compositions of ecclesiastical music.

Whereas, Mr. West entered into eternal life on January 10, 1945. Now, therefore, be it

Resolved, That the Rector, Wardens and Vestrymen of St. Luke's Church, Germantown, hereby record their great appreciation of Mr. West's long and faithful service to St. Luke's Church, Germantown, for his steadfast and unfailing devotion to his duties as Organist and Choirmaster, and for his permanent contribution to the musical life of the parish. And be it further

Resolved, That the Rector, Wardens and Vestrymen of St. Luke's Church, Germantown, do hereby express to Mr. West's family their sincere and heartfelt sympathy.

CLERICAL CHANGES

The Rev. Francis B. Cannon, of the Diocese of Maine, is now on the staff of St. Mark's Church, Philadelphia, serving at St. Mary's Chapel, 18th and Bainbridge Sts.

The Rev. Edward Daley has been appointed Deacon-in-Charge of St. Andrew's Chapel, West Manayunk.

The Rev. Robert H. Schuman, of the Diocese of Milwaukee, has joined the staff of St. Clement's Church, and the Rev. Harry R. Morgan, of the Diocese of Chicago, recently returned from the Canal Zone, has also joined the staff.

The Rev. H. Sheldon Davis, Vicar of St. Faith's Mission, Brookline, is now a Chaplain in the United States Naval Reserve, stationed at the Chaplain's School, William and Mary College, Williamsburg, Va.

The Rev. Paul Curry Armstrong has resigned as Rector of the Church of the Incarnation, Drexel Hill, and has accepted a call in the Diocese of New York.

The Rev. Charles Francis Ehly has resigned as Vicar of Trinity Mission, Buckingham, and St. Philip's Mission, New Hope, and has accepted a call to the Church of the Incarnation, Drexel Hill.

The Rev. Arthur C. Moore, formerly Vicar at St. Monica's and St. Cyprian's Missions, has accepted a call in the Diocese of New York.

The Rev. Matthew W. Davis has been appointed Vicar of St. Monica's Mission, Philadelphia, in conjunction with Ascension Mission, West Chester.

The Rev. William L. Ziadie has been appointed Vicar at St. Cyprian's Mission, Elmwood, in conjunction with St. Titus' Mission, Elmwood.

The Rev. William X. Smith, Curate at the Church of the Holy Trinity, Philadelphia, has accepted a call to St. Mary's, Hamilton Village.

The Rev. Harold A. Hopkins, who was made Deacon by Bishop Hart on St. Thomas' Day, is serving on the staff of St. Luke's Church, Germantown.

The Rev. Charles Carson Liggett, on the staff at St. Luke's Church, Germantown, was advanced to the Priesthood on St. Thomas' Day by Bishop Hart.

The Rev. William Stevens Anthony was advanced to the Priesthood on St. Thomas' Day, in St. Luke's Church, Germantown. Mr. Anthony will take up work in Puerto Rico in the spring.

Chaplain Robert G. Metters is now a Lieutenant Commander.

The Rev. Howard E. Davis, Curate at Calvary Church, Germantown, has accepted a call to St. Luke's Church, Seacliff, Long Island, and has transferred to the Diocese of Long Island.

The Rev. J. Jarden Guenther, formerly serving as Locum Tenens at St. Peter's Church in the Great Valley, has accepted a call as Rector.

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A Hidden Trap in Fire Insurance on Churches and Parish Houses

By The Rev. Francis C. Hartshorne

At the last meeting of the Executive Council a resolution was adopted directing the Church Foundation, as holding title to all Mission properties, to bring up and keep up all fire insurance coverages on Mission church and parish house buildings to 80% of the replacement values of such buildings, as furnished by the Church Properties Fire Insurance Corporation, a subsidiary of the Church Pension Fund.

This action calls attention to a peculiarity of fire insurance policies on such buildings as compared with insurance on dwellings, and which should receive special consideration of Vestrymen at this time, leading, in many cases, it is hoped, to remedial action. That peculiarity is that policies of all companies on such buildings contain what is known as "The 80% Clause." The working of that clause is such, that unless the amount of fire insurance carried on a church or parish house is equal to 80% of what is known as "sound insurable value," which is the cost of replacing the building at labor and material costs at the time of a fire, less a moderate amount for depreciation, *the Vestry will not be able to get from the insurance company enough to repair the damage,* although the damage may be far less than the total amount of insurance. Thus, if a parish, having a building of sound insurable value of $100,000, but, instead of carrying 80% thereof, or $80,000, has only a $60,000 policy, and has a loss of $6,000, instead of getting $6,000 to repair the loss it would only get $4,500, and the congregation would have to put up the balance. If they had only $40,000, they would only get half the loss. What an unpleasant discovery, and what criticism the Vestry would come in for!

And it is entirely possible for not a few parishes today to be carrying only half of what they should in order to be sure of getting losses paid in full by the insurance companies. This 80% provision is a very tricky thing, not that there is any trick on the part of the companies, but because it is so easy for a parish to become under-insured without realizing it. Some years ago the largest church in West Philadelphia had a serious fire, and to the consternation of the Vestry and people discovered they could only get part of it from the companies, because costs of building had gone up since they placed the insurance and they had not increased the policies accordingly. In the case of another West Philadelphia church, subsequent to the placing of what was supposed to be an 80% coverage, someone gave the parish a magnificent Altar, costing no one knew how much, but certainly not less than $10,000. Then there came a fire, which did not in the least damage the Altar but did do a large amount of damage. When they hopefully applied to the insurance company or companies to stand the whole cost of repairs the latter demurred, because, when they put in the Altar (considered part of the building), they had not increased the insurance, and so were below 80% covered. What finally happened the writer does not know, but there was much arguing and delay, as there always will be in such cases. The purpose of insurance is to get very quickly the money with which to make prompt repairs and every cent needed therefor; it is not to just start an argument.

The matter is of great importance at this time, because the increase in building costs is almost unbelievable to those who have not kept in touch with it. The opinion of persons who might be thought competent are often quite worthless because of not being in close touch with conditions. One man said he considered himself competent because he had built churches in the past. But unless he had built one this year he was entirely incompetent. Even a large builder of houses may not be entirely competent to estimate the cost of building churches, because they involve problems of construction with which he is not familiar. So, Vestries are invariably shocked and incredulous when they get new values from the companies or their agents. Well, they can trust to their judgment of values, and then, if they have a fire, have an argument or, perhaps, a suit before they get money for repairs, and perhaps not get the full amount.

After all, additional coverage is surprisingly inexpensive and easy to manage if taken out with the Church Properties Fire Insurance Corporation, which will write a policy on a five-year rate, less 12%, and then let it be paid in twenty parts, that is, quarterly, with no interest charge. In this way, in localities with fire protection, the cost of $10,000 additional insurance is between $3.50 and $4 per quarter.

Of course the Council must insist upon Mission churches and parish houses being at all times 80% covered, because in most cases the Missions would not be able to make up repair costs in excess of what the company might pay, and the Council does not propose to be called upon to do so.

Neither the Council nor the Church Foundation has any power to make the Parishes keep themselves completely protected, but the Foundation urges them to do so, especially those whose properties it holds in trust.

Holders of Perpetual Insurance Policies issued by Philadelphia companies should be especially alert to keep their total insurance up to 80% as that is required in all Perpetual policies in order to be able to claim full coverage for partial losses, but the companies will not call your attention to it and your agents may not. Even if you hold policies of the Church Properties Corporation which do not contain the 80% clause you should keep up 80% coverages, because they can and will at any time add the clause to such policy if there is a definite refusal or neglect to keep up such coverages after notice. They took the clause out a dozen years ago, in policies held by the Church Foundation as Trustee, but only on condition that the Foundation use its best efforts to keep all coverages up to 80%. Where it is not successful in persuading the authorities it will so report to the Church Properties Corporation and they will then be free to insert the disadvantageous clause. It is a great advantage to have it out, as in that case, no matter how much costs may rise we do not have to make any increases unless and until called upon to do so. With that clause in, rising costs imperil full recovery of partial losses.

Nothing herein has any application to Rectories or dwellings, where policies do not contain the clause and partial losses are paid in full. But sufficient should be carried to fully cover any probable loss.

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